THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"*And it shall come to pass that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment-seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God.*" BOOK OF MORMON, 2 NEPHI 9: 15.

No. 11, Vol. 90 | Thursday, March 15, 1928 | Price One Penny

THE WOMEN OF MODERN ISRAEL

LEAH D. WIDTSOE

PRESIDENT OF THE EUROPEAN MISSION RELIEF SOCIETY

AND GOD SAID, let us make man in our own image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them.

The Gospel of Jesus Christ concerns the eternal progress and salvation of all God's children, His daughters as well as His sons. It has always been so when the Gospel has been upon the earth; it must always be so, else it were not the simple Plan of Salvation. Truly was it said by a prophet of old:

Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God.

An English poet defines woman's mission on earth as follows:

The mission of woman on earth—to give birth
To the mercy of heaven, descending on earth.
The mission of woman—permitted to bruise
The head of the serpent, and sweetly infuse
Through the sorrow and sin of earth's registered curse
The blessing which mitigates all—born to nurse
And to soothe, and to solace, to help and to heal
The sick world that leans on her—That was Lucille!

Women since time began have accepted this mission, and through their motherhood have magnified it more or less consistently.

But it remained for an obscure youth in a far away wilderness, albeit a mighty prophet of God, to project upon the screen of the future a picture of woman's possible development as free agent—a fully rounded human being!

BIRTH OF INDIVIDUAL RESPONSIBILITY

A new consciousness of individual responsibility for thought and action came gradually into the world with the dawn of modern history.

In the early nineteenth century individual liberty was conceded to the male part of society only; women were still held under the law as goods and chattels, and were voiceless, publicly, except as they influenced husband, sweetheart or son.

In the United States of America a band of women organized themselves into an anti-slavery society in 1837. The ridicule and opprobrium heaped upon these women is scarcely believable to-day. This society sent two women delegates to a world anti-slavery convention held in London in the early part of the last century. They were refused their seats in the convention, not because they could not qualify as duly appointed delegates, but because they were females! That act gave stimulus to the agitation which culminated in the formation of the American Woman's Suffrage Association at Seneca Falls, New York, in 1848. These valiant women had to fight against heavy odds of ridicule and disgrace every step of the way upward to full self-expression. They not only were subject to abuse of words, but to actual physical violence—being upbraided not only by men but by their fanatical sisters as well.

In Britain the status of women in this period may be stated as follows:

> The first fully conscious demand on the part of women in England for education, for employment, for political liberty is to be found in Mary Wollstonecraft's *Vindication of the Rights of Women* published in 1792. Mr. Lilly in his book on *Shiboleths*, 1891, devotes a chapter to an attack on Women's Rights in which he asserts that after the publication of Mary Wollstonecraft's book, which made a certain stir but was soon forgotten, the question of Women's Rights slumbered for seventy years until it was revived by John Stuart Mill in 1861.*

This attitude toward woman was general. Upon the death of Elizabeth Barrett Browning, Mr. Edward Fitzgerald exclaimed: "No more Aurora Leighs, thank God! A woman of real genius, I know. But what is the upshot of it all? She and her sex had better mind the kitchen!"

The first attempt in England to provide necessary education for women was in 1848 when Queen's College timidly opened its

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*Chambers Encyclopedia.

doors to women through the instrumentality of Rev. F. D. Maurice and Dr. French.

WOMAN AS A FREE AGENT

How different in the latter-day Church of Jesus Christ! From its inception, and in accord with divine revelation, women have voted side by side with their brethren on matters pertaining to church doctrine or officers. Religious franchise was given to women equally with men without a question as to its expediency; it was granted all men and all women in the Church as their God-given right.

In Nauvoo, Illinois, in the early forties of the last century the people were straining every effort to build a Temple sacred to the Most High. They had been driven by ruthless mobs from Missouri. New members were joining the Church from the country round about and some were coming from foreign lands. Work on the Temple was progressing only against great odds, because the people were poor and under persecution from their unbelieving neighbours.

The women were more than busy, giving help where needed most, succouring the homeless and encouraging the men in their sacred work of Temple-building, in addition to caring for the needs of their own families.

Ready cash as well as labour was needed to build the Temple. Sister Mary Fielding Smith, the wife of the Patriarch Hyrum Smith, therefore conceived the idea of asking the women to devote a penny a week, the sum collected being used to buy nails for the Temple. A substantial sum was raised thereby. Also, sewing meetings were held in different homes, and groups of women made clothes for the poor, or mended clothing for the men who worked day and night on their sacred building.

Finally, a group of the most forward-looking women—living as they were on the very outpost of civilization—decided to form themselves into a sewing society. A vivid description of this effort is given by Mrs. Sarah Ann Kimball in her own words:

> In the spring of 1842 a maiden lady—Miss Cook—was seamstress for me, and the subject of combining our efforts for assisting the temple hands came up in conversation. She desired to be helpful, but had no means to furnish. I told her I would furnish material if she would make some shirts for the workmen. It was then suggested that some of the neighbours might wish to combine means and efforts with ours, and we decided to invite a few to come and consult with us on the subject of forming a ladies' society. The neighbouring sisters met in my parlour and decided to organize. I was delegated to call on Sister Eliza R. Snow and ask her to write for us a constitution and by-laws and submit them to President Joseph Smith prior to our next Thursday's meeting. She cheerfully responded, and when she read them to him he replied that the constitution and by-laws were the best he had ever seen. "But,"

he said, "this is not what you want. Tell the sisters their offering is accepted of the Lord. But He has something better for them than a written constitution. Invite them all to meet me and a few of the brethren in the hall over my store next Thursday afternoon, and I will organize the sisters under the Priesthood after a pattern of the Priesthood."*

So upon the Prophet's suggestion a group of the leading women of the Church met the brethren on the afternoon of March 17th, 1842.

The report of that first meeting as given in the quaint phraseology of the secretary *pro tem* follows:

A RECORD OF THE ORGANIZATION AND PROCEEDINGS OF THE FEMALE RELIEF SOCIETY OF NAUVOO, ILLINOIS.

Nauvoo Lodge Room, March 17th, 1842.

Present: President Joseph Smith, John Taylor, Willard Richards, Emma Smith and others.

. . . . .

Meeting commenced by singing "The Spirit of God Like a Fire is Burning!" Prayer by Elder John Taylor.

. . . .

The names of those present were then taken as follows: Mrs. Emma Smith, Mrs. Sarah M. Cleveland, Phebe Ann Hawkes, Elizabeth Jones, Sophia Packard, Phillinda Merrick, Martha Knight, Desdemona Fullmer, Elizabeth Ann Whitney, Bathsheba W. Smith, Phebe M. Wheeler, Elvira A. Coles, Margaret A. Cook, Sarah M. Kimball, Eliza R. Snow, Sophia Robinson, Leonora Taylor, Sophia R. Marks.

. . . .

The meeting was addressed by President Joseph Smith to illustrate the objects of the Society—that the Society of sisters might provoke the brethren to good works in looking to the wants of the poor, searching after objects of charity and administering to their wants, to assist by correcting the morals and strengthening the virtues of the community, and to save the Elders the trouble of rebuking, that they may give their time to other duties, etc., in their public teaching.

President Smith further remarked that an organization to show them how to go to work would be sufficient. He proposed that the sisters elect a presiding officer to preside over them, and let the presiding officer choose two counselors to assist in the duties of her office—that he would ordain them to preside just as the Presidency preside over the Church; and if they need his instruction, ask him; he would give it from time to time. Let the presidency serve as a constitution—all their decisions to be considered law, and acted upon as such. If any officers are wanted to carry out the designs of the institution, let them be appointed and set apart, as Deacons, Teachers, etc., are among us.

The minutes of your meetings will be precedent for you to act upon—your constitution and laws.

**Relief Society Magazine*, Vol. 6, p. 129.

He then suggested the propriety of electing a presidency to continue in office during good behaviour, or so long as they shall continue to fill the office with dignity, etc., like the First Presidency of the Church.

Motioned by Sister Whitney, and seconded by Sister Packard, that Mrs. Emma Smith be chosen president. Passed unanimously.

Moved by President Joseph Smith that Mrs. Smith proceed to choose her counselors; that they may be ordained to preside over this Society in taking care of the poor, administering to their wants, and attending to the various affairs of this institution.

The president-elect then made choice of Mrs. Sarah M. Cleveland and Mrs. Elizabeth Ann Whitney for counselors.

President Joseph Smith read the revelation to Emma Smith from the book of Doctrine and Covenants;* and stated that she was ordained, at the time the revelation was given, to expound the scriptures to all, and to teach the female part of the community; and that not she alone, but others, may attain to the blessing.

The Second Epistle of John, first verse,† was then read to show that respect was there had to the same thing; and that was why she was called an elect lady—because she was elected to preside.

Elder Taylor was then appointed to ordain the counselors; he laid his hands on the head of Mrs. Cleveland and ordained her to be counselor to the elect lady, even Mrs. Emma Smith, to counsel and assist her in all things pertaining to her office, etc.

Elder Taylor then laid his hands on the head of Mrs. Whitney and ordained her to be a counselor to Mrs. Smith, the president of the institution, with all the blessings pertaining to the office, etc.

He then laid his hands on the head of Mrs. Smith and blessed her and confirmed upon her all the blessings which had been conferred upon her, that she might be a mother in Israel and look to the wants of the needy and be pattern of virtue and possess all the qualifications necessary for her to stand and preside and dignify her office, to teach the females those principles requisite for their future usefulness.

President Smith then resumed his remarks, and gave instructions how to govern themselves in their meetings—when one wishes to speak, address the chair—and the chairman responds to the address.

Should two speak at once, the chair shall decide who speaks first—if anyone is dissatisfied, she appeals to the house.

When one has the floor she occupies it as long as she pleases. The proper manner of address is: Mrs. Chairman or President, and not Mr. Chairman, etc. A question can never be put until it has a second.

When the subject for discussion has been fairly investigated, the chairman will say: Are you ready for the question?

Whatever the majority of the house decide upon, becomes a law to the Society.

President Smith proceeded to give counsel: "Do not injure the character of anyone; if members of the Society shall conduct themselves

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*Doctrine and Covenants, Section 25.

†"The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth."—Second Epistle of John, first verse.

improperly, deal with them, and keep all your doings within your own bosoms and hold all characters sacred."

. . . .

[A name for the Society was then proposed, and a discussion ensued concerning the difference in meaning of the words "relief" and "benevolent."]

Counselor Whitney moved that this Society be called the Nauvoo Female Relief Society, seconded by Sister Cleveland.

Eliza R. Snow offered an amendment by way of transposition of words—instead of Nauvoo Female Relief Society, it shall be called the Female Relief Society of Nauvoo. Seconded by President Joseph Smith and carried.

The previous question was then put—shall this Society be called the Female Relief Society of Nauvoo?*—carried unanimously.

President Joseph Smith: "I now declare this Society organized with president and counselors, etc., according to parliamentary usages, and all who shall hereafter be admitted to this Society must be free from censure and be received by vote."

President Joseph Smith offered a five dollar gold piece to commence the funds of the institution.

. . . .

The gentlemen withdrew, when it was motioned and seconded and unanimously passed that Eliza R. Snow be appointed secretary and Phebe M. Wheeler assistant secretary.

Motion seconded and carried unanimously that Elvira R. Coles be appointed treasurer.

President Emma Smith then arose and proceeded to make appropriate remarks on the object of the Society—its duties to others, also relative duties to each other, viz., to seek out and relieve the distressed; that each member should be ambitious to do good. The members should deal frankly with each other and should watch over the morals and be very careful of the character and reputation of the members of the institution, etc.

. . . .

Moved and passed that Cynthia Ann Eldredge be admitted as a member of the Society.

Counselor Sarah M. Cleveland donated to the fund of the Society, twelve cents; Sarah M. Kimball, one dollar; President Emma Smith, one dollar; Counselor Elizabeth Ann Whitney, fifty cents.

President Emma Smith said that Mrs. Merrick was a widow—is industrious—performs her work well—therefore, she recommended her to the patronage of such as wish to hire needlework—those who hire widows must be prompt to pay, as some have defrauded the labouring widow of her wages; we must be upright and deal justly.

The business of the Society concluded—the gentlemen before mentioned returned.

Elder Richards appropriated to the funds of the Society the sum of one dollar; Elder Taylor, two dollars.

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*At a later date the name was changed to the Relief Society, which name it still bears.

Elder Taylor arose and addressed the Society by saying that he was much gratified in seeing a meeting of this kind in Nauvoo—his heart rejoiced when he saw the most distinguished characters stepping forth in such a cause, which is calculated to bring into exercise every virtue and give scope to the benevolent feelings of the female heart—he rejoiced to see this institution organized according to the law of heaven—according to a revelation previously given to Mrs. Emma Smith appointing her to this most important calling—and to see all things moving forward in such a glorious manner—his prayer is that the blessing of God and the peace of heaven may rest on this institution henceforth.

The choir then sang "Come Let Us Rejoice in the Day of Salvation."

Motioned that this meeting be adjourned until next week, Thursday, ten o'clock a.m.

The meeting then arose and was dismissed by prayer by Elder Taylor.

A PROPHET POINTS THE WAY

Thus did a prophet of God lead the way for the women of modern Israel to follow, leaving them to work out their own destiny in their own way. These privileges were not "granted" by the leaders as though a gift was made, but as the *inherent right* of women to self-expression and self-government.

According to authentic testimony, an organization, of which the present Female Relief Society is a facsimile, has always existed when the Church of Jesus Christ has been fully organized. "Elect Lady" as it occurs in the New Testament, has direct reference to the same—alluding to one who presided over this institution.—See Second Epistle of John, first verse.*

After the Society was in working order the Prophet made the statement: "The Church was never perfectly organized until the women were thus organized."†

The Relief Society is undoubtedly the first organization of women for women's activity only, in modern times. The group of women organized in 1837 as an anti-slavery society soon grew into a large movement composed of men and women, and ceased to exist after the abolition of slavery. The Relief Society has increased in its activity every year and is continually enlarging its membership. Nearly 65,000 women in most of the civilized countries of the earth are to-day enrolled and active under its banner of helpful progress. Truly did the modern Prophet build wisely and well on a sure foundation.

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*Eliza R. Snow in *Millennial Star*, November 19th, 1872.

†*Relief Society Magazine*, Vol. 6, p. 129.

IT IS EASY in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.—EMERSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MARCH 15, 1928

EDITORIAL

WOMAN IN THE CHURCH

WOMAN was remembered in the day of restoration. Her place and rights were defined with clearness. She stands by the side of man, in partnership with him, in fulfilling the eternal purposes of the Lord. They, together, shall enter the courts of heaven and together they shall receive the blessings of Abraham, Isaac and Jacob.

By the steps of faith and repentance woman, as man, enters the Church through baptism and receives the gift of the Holy Ghost; and, as a member of the Church, she enjoys every blessing and gift of the government of God. She raises her hand, as does the man, in support of the Authorities of the Church; she takes active part in the affairs of the Church; she receives with her husband the sacred ordinances of the Temple.

Woman's free agency is sacred. Under gospel rule it is preserved and held inviolate. The responsibility of the free agent is upon her. If temptation and sin overcome her, she must accept her punishment; but if she overcome these evil enemies of humankind, the glory of the victor belongs to her. She must work out her own salvation.

The contest for sex-supremacy, one of the threatening dangers of modern society, can not well enter the Church of Jesus Christ; for, there, instead of suppression and subjection, woman is taught self-expression for complete development, and offered full freedom of lawful action. The history of the Church is replete with evidences of the opportunities provided for woman's progress.

A division of labour and responsibility, heaven ordained, exists between the sexes. Man holds the Priesthood, with its accompanying duties. Woman cooperates with the man in all good works and shares with him in the blessings derived from the Priesthood. Both take part in the activities of life. The strength of one makes the other stronger; the virtue of one makes the other more virtuous; the love of one increases love in the other. Each supplements and completes the other. The man has the gift of fatherhood; he is the protector by right of his presidency. The woman has the gift of motherhood; she nourishes and fosters the coming generations. They share together the joy of a well-born and well-trained family. The works of a good man are godlike; the works of a good woman are like unto the tender yearning love

of God for His children. We could not if we would improve upon the plan of God. Wise are they who obey it.

The rights of woman are coexistent with the Gospel; but the seventeenth of March is celebrated because on that day, in 1842, soon after the opening of the restoration, the doctrine of woman's place in the kingdom of God found partial expression in the organization of the Relief Society. The light of truth concerning woman's sphere dispelled on that occasion much of the dark error under which woman for ages had been held as man's goods and chattels. The noble history of the Relief Society is ample evidence of the inspiration that prompted it.

The Relief Society has a vast mission—to feed the poor, to clothe the naked, to comfort the sorrowing, and to bring peace among those who contend; to help one another into increasing lives of purity, more knowledge and greater human service. How well it has filled its mission has been told in other issues of the *Millennial Star*.

The British Mission needs the service and cooperation of the Relief Society sisters. It would be an immense help to have them all engaged actively in the work. Such an example would stimulate into greater activity all other organizations and our whole membership. Not only must the poor be assisted, but the weak must be strengthened; not only must our members be kept in the faith, but others, hungering for righteousness, must be taught the truths of the Gospel—and in all this the Relief Society has given and can give rich help.

Sisters! we are deeply grateful to you for the help and inspiration that you have given in the past. May you be blessed to do even greater works. Remember the glorious conception and destiny of woman, revealed through the Prophet Joseph Smith. Accept in joy and with pride the duties placed upon you. Be assured that your service will bring a satisfaction that can be won in no other way. May your reward be even as the desire expressed by our poetess, Eliza R. Snow:

When I leave this frail existence,
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you.

W.

A TWOFOLD PURPOSE

The purpose for which the Relief Society was organized is twofold. The immediate need that called the Society into being

was to help the poor and suffering, and those working on the Temple of God. The calls for sweet charity and all philanthropy were the most insistent. But that is not the whole story. The Prophet on many occasions after the first meeting instructed the sisters as to their privileges as well as their duties.

On April 28th, 1842, the Prophet recorded in his journal that he met with the Society and gave a lecture on Priesthood. Among other things he said:

> You will receive instructions through the order of the Priesthood which God has established through the medium of those appointed to lead, guide and direct the affairs of the Church in this last dispensation; and I now *turn the key on your behalf* in the name of the Lord; and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth.
>
> This is the beginning of better days to the poor and needy who shall be made to rejoice and pour forth blessings on your head.

What a glorious promise!—the "key is turned" in our behalf, and we may rejoice that knowledge and intelligence may flow down unto us! This may be done only if our minds are receptive to the outpourings of the "knowledge and intelligence" which are promised us; and that may be done only through earnest study and uplifting thought as well as prayer.

This is also our duty: To gain knowledge and intelligence, to advance and grow, to become each day more perfect, more diligent in the process of growth, development, self-improvement.

Gradually under the Prophet's guidance the real purpose and meaning of the new life for women was unfolded and clarified in the understanding of those who followed after him. Gradually, the real purpose of its organization has become more clearly defined:

First, that the entire sisterhood of the Church, through unity and organization, may intelligently care for the sick, the poor, the needy in any walk of life; that they may administer charity in its broadest, most soul-satisfying sense, realizing that a sick mind or spirit is often in greater need than a sick body.

Second, and of equal importance, that the sisters through their own efforts may gain knowledge and become more worthy mates and companions of the men who hold the Priesthood of the Most High.

Indeed, the purpose of the organization of the Relief Society may be said to be manifold; for, through the exercise of all the privileges of the organization, women may with wisdom care for family, loved ones, or friends in need; they may find opportunity for full self-expression, self-development, to the improvement of body, mind and soul.

LEAH D. WIDTSOE

RUDGER CLAWSON—A MAN OF INTEGRITY

The life of Rudger Clawson, President of the Council of Twelve Apostles, has been one of unfaltering integrity to the latter-day work of the Lord. As a young man on missionary service in the Southern States he and his companion were taken by a murderous mob into the depth of a forest. There, before the eyes of Elder Clawson, his companion, Elder Joseph Standing, was shot dead. As by a miracle Brother Clawson's life was preserved. In the dead of night he secured and prepared the body of his martyred companion and took it to Salt Lake City. Out of such an experience was born devotion, conrage and firmness to fit him for his present exalted calling.

Other experiences awaited him. When the Church was forced to test the legality of one of its tenets, President Clawson became one of the first to suffer. In behalf of his people, and for the convictions of his conscience, he spent four years in confinement among debased criminals. The days were many and the years were long, but the spirit of the man grew in power even as the body suffered,

Naturally, such a man was needed in the active ministry of the Church. In 1887 Elder Clawson became President of the Box Elder Stake of Zion, the affairs of which he administered with unusual success. On October 10th, 1898, he was ordained to the Apostleship. He presided over the European Mission during 1910-13, and rendered notable service in systematizing the work of the British Mission. He has occupied and now fills many important positions in the Church and in civic life. For nearly thirty years he has traveled over the Church, setting in order her stakes and wards and missions, and teaching and blessing the people.

President Clawson has a profound understanding of accounts, and has given much valuable assistance in analyzing the varied interests of the Church.

His refinement, kindness and native humour make him a delightful companion. His intelligence and loyalty, coupled with his certain knowledge of the Gospel, make him a trusted leader. On March 12th, 1928, he celebrated his seventy-first birthday anniversary. The *Millennial Star* extends congratulations and the hope that health and strength may long wait upon him for the benefit of Zion.—W.

FAITH AND THE FAMILY RELATIONS

The "Mormon" women have faith and trust in God. They know that they had an individual conscious existence before they came to this earth—for spirits or intelligences are eternal. They know, too, that they cannot escape all pain, sorrow, struggle and

sickness—not while they live upon this earth. Yet through faith and trust in the all-wise Father, all earthly sorrows are turned into character-building forces. When death comes—as come it must and as it has come peacefully and sweetly to our homes and to our loved ones—"Mormon" women know that in that life after death all friendships, family ties and tender affections will continue as they were upon this earth. For men and women were and are sealed by a man who holds the keys of the sealing power over the altar in the House of God for time and for all eternity.

"Mormon" men and women are married, not as the world are married, with a ceremony that unites them only "till death do you part"; but they are married, when sealed over the altar, with a ceremony which seals them together, husband and wife, parents and children, for time and for all the endless ages of eternity. Separations are possible for unworthiness or deep-seated incompatibility; for the priestly keys committed by Jesus to Peter carry with them the power to seal upon earth and it shall be sealed in heaven; to "loose on earth" and it shall be "loosed in heaven."

Love, faith and confidence have begotten a comradeship, which is the foundation of all our social structure.

. . . .

"Mormon" women are found high on the roll of religious, missionary, educational, musical and professional achievement. They love their husbands, homes and little children. To the fifth and sixth and seventh generation they are true to their faith; they bear fervent testimony of the divinely appointed mission of the Prophet Joseph Smith; to the succeeding inspired leadership of all his successors in presiding over the Church; they loved them all as they do love and pray for President Heber J. Grant, who stands to-day as the divinely appointed head of the Church of Jesus Christ of Latter-day Saints. They worship God, the Eternal Father, and His Only Begotten Son, after the flesh, Jesus Christ, for whose second coming they wait—kneeling before the opened door of the Gate Beautiful to admit Him, who will bring in radiant glory to this sad and war-torn world the benediction of peace on earth, to men of good will.—*Women of the "Mormon" Church*, by Susa Young Gates and Leah D. Widtsoe.

HULL CONFERENCE

The Hull District Spring Conference was held on March 4th at Thrift Hall, Grimsby, Lincolnshire. A large number of Latter-day Saints and their friends convened in three general meetings and enjoyed the splendid services and excellent spirit of the conference.

President John A. Widtsoe and Sister Leah D. Widtsoe were in attendance from the Liverpool office. President Veronus M. Jensen and the following Traveling Elders of the Hull District

were present also: Rulon D. Barnes, Vaughn P. Sheffield, DeLamar Holt, Elbert C. Kirkham, Frank C. S. Derrick, Roy Allen, Ellis J. Yardley and Wesley B. Ward.

The "Book of Mormon" was the theme of the conference program; the world-wide need for this sacred record was shown. President Widtsoe commented favonrably upon the proceedings and discoursed upon archæological proofs of the Book of Mormon.

In the afternoon gathering President Veronus M. Jensen read a statistical report of the labours of the missionaries for the past six months: Twelve baptisms have been performed since the September conference, and the work is progressing satisfactorily. Resident members and missionaries spoke in each meeting, as called upon by the Mission President; each bore solemn testimony to the divinity of the latter-day message.

The Mission President, using as his text Alma 26: 22 in the Book of Mormon, spoke on the four fundamental prerequisites—repentance, exercising faith, bringing forth good works and continual prayer—to knowing the mysteries of heaven and to calling men to repentance. Sister Widtsoe gave examples to show that spiritual food is as essential for the upkeep and growth of the man as is temporal food. Spiritual food is derived from attendance to duty, from being in tune with God, and from living the gospel plan as it is revealed to us in this day, she averred.

Between general sessions, meetings of the local Priesthood, of the Relief Society and of the Mutual Improvement Association were held.

In the evening gathering the Mission President discussed the spread of the doctrines of the Church of Jesus Christ of Latter-day Saints in all the world, and told of their good effect upon organizations and upon individuals. He cited the "Mormon" conquest of Western United States to show the beneficial influence of the Gospel on the growth and development of a country. Sister Widtsoe expressed her views concerning ancient and modern revelation.

On Monday a missionary meeting was held, at which the Mission President listened to the reports and testimonies of the Traveling Elders; plans were formulated for summer work. The *Grimsby Telegraph* and the *Grimsby News* printed favourable accounts of the conference.

RULON D. BARNES, District Clerk

ITEMS OF INTEREST

THE HILL CUMORAH, the mound in which were buried the plates from which the Book of Mormon was translated by the Prophet Joseph Smith, is soon to come into possession of the Church of Jesus Christ of Latter-day Saints. For years Cumorah and the

surrounding farmland have been the property of Pliny T. Sexton, now deceased. The parties controlling Mr. Sexton's estate recently offered to sell the property to the Church, and, according to an announcement made on February 18th, the offer has been accepted and the actual transfer of title will soon be made. Cumorah has been the scene of many momentous happenings in the history of the Church of this dispensation, and in the history of the ancient inhabitants of America. It was just one hundred years ago on the twenty-second of last September that the Angel Moroni there delivered the sacred record inscribed on metal plates, together with the instruments of translation, to the Prophet Joseph Smith.

Lieutenant Russell Maughan, a resident of Utah and an Elder of the Church of Jesus Christ of Latter-day Saints, is one of the five outstanding aviators of the United States to be awarded the Distinguished Service Cross for his dawn-to-dusk flight from New York to San Francisco on June 23rd, 1924. The award was announced by the United States War Department on February 20th.

A memorial statue of Mrs. Emmeline B. Wells, fifth president of the Relief Society and one of the truly great women of modern times, was unveiled and presented to the State of Utah, in the State Capitol, Salt Lake City, on February 29th, 1928, the one-hundredth anniversary of her birth. Centennial Memorial exercises were held. The services were attended by President Heber J. Grant and by Governor George H. Dern of the State of Utah.

FROM THE MISSION FIELD

Transfers: The following missionaries have been transferred from and to the Districts specified: Elder Rulon D. Barnes, Hull to Liverpool; Elder J. Ross Smith, Sheffield to Scottish; Elder R. LeRoy Blamires, Scottish to Sheffield.

Arrivals and Assignments: The following missionaries arrived in Southampton on March 9th aboard the *Leviathan*: they have been thus assigned:

For the British Mission: Frederick H. Cox, Pocatello, Idaho, to the Nottingham District; Alton Linford, Afton, Wyoming to the Newcastle District; George William Linford, Ogden, Utah, to the Norwich District; Lysle Monson, Salt Lake City, Utah, to the Manchester District; John W. Southwick, Lehi, Utah, to the Liverpool District; LeRoy Swainston, Preston, Idaho, to the Birmingham District.

For the German Austrian Mission: Harris A. Ellison, Layton,

Utah; Edgar S. Hill, Salt Lake City, Utah; William J. Musser, Salt Lake City, Utah; Paul B. Parsons, Salt Lake City, Utah.

For the Netherlands Mission: Newell J. Mortensen, Gunnison, Utah; John Rip, Salt Lake City, Utah; Leonard F. Sanders, Duncan, Arizona; Earl F. Shipley, Salt Lake City, Utah; Donovan H. Van Dam, Salt Lake City, Utah.

For the Swiss-German Mission: Wallace L. Hart, Sandy, Utah; Paul Kunzler, Willard, Utah.

For the French Mission: The following missionaries arrived in Cherbourg, France, on March 9th aboard the *Leviathan*: George A. Rane, Ogden, Utah; Roy Ross, Richfield, Utah; Omer Call Stewart; Salt Lake City, Utah.

Doings in the Districts: *Liverpool*—A baptismal service was held at Burnley, Lancashire, on March 3rd. Six persons were baptized by Traveling Elder Zenas W. Bennett and Elder Thomas Broughton, a resident member. They were confirmed by President L'Etrenne Andelin and Elders William Fred Forsey, Jesseo C. Nixon, H. Kenneth Brown, Iver L. Larsen and resident Elder John E. Owens. Discourses relevant to the occasion were given by President Andelin and Elder Kendall D. Garff, recently released from presiding over the Ulster District.

London—Elder Roscoe E. Evans, who is soon to depart for his home in America, was tendered a farewell social on Thursday evening, March 1st, in the North London Branch, over which he has presided for more than a year. An excellent program was furnished by the Mutual Improvement Association of the branch, under the direction of Elder Milford A. Piggott. Many members and friends were present to wish Elder Evans a pleasant journey.

Newcastle—The missionaries of the Newcastle District held their monthly report meeting in the Sunderland Chapel on March 3rd. Work for the coming month was outlined by President Charles E. Alsop.

Sheffield—At a baptismal service, held at the Latter-day Saints' Chapel in Sheffield on March 1st, four persons were baptized by Elders LeRoy S. Taylor and William F. McKelvey. Confirmations were performed at the same service. Appropriate talks stressing the necessity and importance of the ordinances were given.

Branch Conferences: Of the Carlisle Branch, Newcastle District, on March 4th. "Temple Work" was the subject of discussion throughout the day. President Charles E. Alsop and Elders Amos B. Robinson, Richard L. Bird, Jr., Charles J. Parkinson and R. LeRoy Blamires were in attendance.

Of the Lowestoft Branch, Norwich District, on March 4th. "The Millennium" was the theme of the Sunday School session. President Alexander J. Bryan and Elders Earle R. Webb and

Albert Brain were the speakers at the conference. Sister Annie E. Brain and Elder Wayne R. Nelson were also in attendance.

Of the Sheffield Branch, Sheffield District, on March 4th. The Sunday School children developed the theme "The Coming Forth of the Book of Mormon" with poetic contributions composed by Brother James R. Bargh. A goodly attendance of members and their friends was one pleasing feature of the conference.

Of the South London Branch, London District, on March 4th. "Teachings of Jesus Christ" was the theme carried out by members of the Aaronic Priesthood. President Clinton L. Mills and Elders June E. Bartlett, N. Homer Hansen, James H. Cantwell and Lester D. Fisher addressed the gatherings.

TO A GREAT WOMAN'S ORGANIZATION*

COME Israel's favoured daughters—yours is a work of cheer,
Progressing as you journey, through every passing year;
Success will crown your labours; the fountain clear and pure,
From which your cause is flowing, proclaims it shall endure.

A Prophet, Seer and Martyr met with you on that day,
And gave his precious blessing to start you on your way;
And youth in all its beauty joined hand in hand with age
To write a wondrous story on history's shining page.

A glorious Prophet Leader gave you a charter grand;
And so divine approval has made your cause expand;
And everywhere God's daughters will come into their own,
And reap a bounteous harvest from seeds that you have sown.

KERSHAW N. WHITE

*These words may be sung to the music of the hymn "Come All Ye Sons of Zion."

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EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE
LIVERPOOL
FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN